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history of Christian thought has a mass of opinion been expressed that can equal this in the qualities which we may summarize as grotesque, immoral, and blasphemous."

There is a careful study of the respective functions of church and state, leading to the affirmation that it is the duty of the Christian citizen to stand by the state and to share in the divinely ordained task of maintaining "the basic moral order on which the structure of civilized life is erected." The chapters on ethical values and ethical gains in the war are of unusual interest and cogency. It is difficult to resist his final conclusion that this war, when carried to the right issue, will be another proof of the divine power of the "Sermon on the Mount."

The Religion and Theology of Paul. By W. Morgan. Edinburgh: T. & T. Clark, 1917. Pp. x+272. 4s. 6d.

This book contains a very distinctive message. Of works available in English there is probably no other so valuable as this for exhibiting the latest results of investigation upon Paul in relation to both his Jewish and his gentile environment. While the author recognizes Paul's large debt to Judaism he also finds that Hellenistic religion and religious philosophy were vital factors in the apostle's theology.

Jewish apocalyptic is perceived to have been the basal factor in Paul's world-view, but his doctrine of demons and his pessimistic estimate of the present cosmic order also show very close kinship to characteristic items of Hellenistic thinking. "Indeed," says our author, "it is by no means easy to decide how much of Paul's demonology is derived from Jewish and how much from pagan sources." Similarly Paul's deprecatory estimate of fleshly existence is thought to show distinct marks of Greek influence superimposed upon the primitive apocalyptic stratum.

The Pauline doctrine of Christ's person is also discovered to contain both Jewish and Hellenistic elements. Starting from the primitive Christian belief in Jesus as the Messiah exalted after death to a position of official dignity at God's right hand in heaven, Paul passes over to the more distinctly Hellenistic notion of Christ's lordship over the worshipping community. We are even told that it was through the influence of Hellenistic religion that the title Lord was adopted by the Christian church as the designation for its head. Similarly Paul's view of Christ as God's intermediary in creation and redemption is traced to a Graeco-Oriental source. In this connection it is somewhat surprising to read that the redemptive significance of Christ's death and resurrection is entirely independent of the redemptive theology of the various pagan mystery religions in

which dying and rising savior-gods were worshiped. On the other hand the influence of both Hellenistic religious philosophy and the mystery cults is recognized in Paul's doctrine of the mystical union of Christ with the believer. The apostle's views of regeneration are summarized thus: "Anthropological dualism, miraculous transformation, death, and resurrection of the savior-god—these conceptions came to him, not from the Old Testament or from Judaism, but from the ecstatic mystical piety of Philo and the oriental cults."

Paul is found to be distinctly Hellenistic again in his fondness for ecstasy and in his idea of divine knowledge, whose affinities are not with the knowledge of God brought by the prophets and by Jesus but with the gnosis of Hellenistic religion. But our author will not admit that Paul so far allied himself with the popular religious thinking of the gentile world as to interpret the rites of baptism and the Lord's Supper sacramentally. It is admitted that I Cor. 10:14-22 unmistakably contains the idea of a mystical union of Christ to be effected through the Supper, but we are asked to believe that at this point Paul was merely accommodating himself to the ideas of the Corinthians, while holding his own contrary opinions temporarily in abeyance.

Paul's independence of both his Jewish and his gentile environment is also fully appreciated, and his own creative significance is amply recognized. His contribution to the ethical side of gentile religious life is particularly stressed, and the force of his own vigorous religious personality is always kept in mind. On the whole, however, the book is concerned far more with Paul's theology than with his own personal religious living. It is a particularly stimulating volume dealing with the most recent aspects of Pauline study.

The Gospel of Buddha. By Paul Carus. Chicago: Open Court Publishing Co., 1917. Pp. xx+311. \$1.00.

This volume is a compilation of Buddhistic scriptures made by the author in an attempt to set forth the main features of the life and teachings of the Buddha in "a harmonious and systematic form." The present volume is the thirteenth edition of the book in English, the first having appeared in 1894, since which date it has been translated into several other languages. The aim of the book is at once to present the main tenets of the Buddhistic faith "upon which all Buddhists may stand as upon common ground," and to secure for Buddhism a more sympathetic appreciation from the Christian world. A compilation always presents a difficult task to the reviewer, and this one is no exception. In the main two criticisms suggest themselves after a perusal of the work. The

first is one of appreciation. The book contains in convenient form a careful selection of Buddhist scriptures, arranged, as is claimed, in a pretty, harmonious, and systematic form, so as to present much that is common to Buddhist beliefs as popularly conceived. The other criticism is more adverse, viz., that the harmony and the system which the compiler had evolved are at the expense of any historic and scientific sense in the treatment of his materials. If the compiler had given the name of the source and the translation in each instance, the objection to the harmonizing and systematizing process would be less pressing. As it stands, there is no clue whereby the unsophisticated can differentiate sources which originated centuries apart. The historic and scientific study of all of the religions of the world is a great desideratum, and the suggestion is ventured that an inoculation of that spirit into the next edition of the *Gospel of Buddha* will help the compiler materially to the attainment of his worthy aims.

The Experiment of Faith. By Charles Fiske. New York: Revell, 1918. Pp. 180. \$1.00.

In this volume Bishop Fiske has issued fifteen addresses given before groups of students in response to their own request that he should discuss fundamental Christian doctrines instead of subjects connected with the war. He carries consistently through the addresses the idea that faith is not a matter of intellectual assent to a creed, but rather the consent of the whole personality to a real relationship with God as he is revealed in Jesus Christ. The titles are chosen carefully to avoid the appearance of formal discussions of conventional theological subjects. For example, "Letting Oneself Go" is a title that might arrest attention when the word "Consecration" would cause a reader to finger the pages rapidly. The first address is "Unattached Followers," and is a strong appeal for the claims of Christianity upon the men and women who for various reasons seem to recognize no allegiance to Christ. The last chapter is a fearless facing of the greater days in immediate prospect under the title "The Demand for Reality." There is an admirable presentation of the naturalness of the Christian life and the daily practice of immortality under the caption "Where the Sky Begins." The author knows the modern student mind and speaks clearly to it. Many sentences stick; for example, "Live true to the faith you have, and it will grow; hold it in disuse, and it will go." The

book is a model for fidelity to the essential truth of Christianity, for clearness, and for frankness of discussion.

The Progress of Church Federation. By Charles S. Macfarland. New York: Revell, 1918. Pp. 191. \$1.00.

Students of the movement toward church federation and all who are interested in organized religious activity will enjoy this clear sketch of the growth of the Federal Council of the Churches of Christ in America by its secretary. One is impressed with the sweep of the Council's activities, the steadiness of its growth, and the worth of the work thus far done. It is not a boastful book, but reserved in temper and comprehensive in its presentation of facts.

The Call of a World-Task in War Time. By J. Lovell Murray. New York: Student Volunteer Movement, 1918. Pp. 214. \$0.60.

This is one of the best books for study-classes that has been issued in a long time. It is stimulating; it brings students to face the most serious factors in the present world-situation; it is written with a warm glow of feeling but without hysterics. The subjects are progressively arranged. The references to recent literature are excellent. "A World-Program in the Church" is a chapter that every layman and minister could read and study with profit. The book is inexpensive and we commend it highly for use in the churches as well as for private reading and study.

The Way of Life. By Henry Churchill King. New York: Macmillan, 1918. Pp. 129. \$0.60.

One of President King's most profitable volumes is *The Ethics of Jesus*. The chapters from this book which treat the Sermon on the Mount have been reprinted with minor changes under the new title, together with two brief chapters discussing the war and the teachings of Jesus. Attention will be directed most naturally to these sections. They oppose the extreme pacifist positions with earnest and convincing argument. Thus they furnish an excellent complement to recent work by Fosdick and Speer. On the whole the book is admirably adapted to use in a study-class or for private reading. The outside title is too indistinct and it should have been bound more durably if it is to be used practically or preserved permanently.